

## CAPVT XXIV □□□

# Ablative Absolute; Passive Periphrastic; Dative of Agent

## GRAMMATICA

### ABLATIVE ABSOLUTE

The ABLATIVE ABSOLUTE is a type of participial phrase generally consisting of a noun (or pronoun) and a modifying participle in the ablative case; loosely connected to the rest of the sentence (hence the term, from *absolutum*, *loosened from*, *separated*) and usually set off by commas, the phrase describes some general circumstance under which the action of the sentence occurs:

*Rōmā visā, virī gaudēbant. Rome having been seen, the men were rejoicing.*

As typified by this example, the ablative absolute always is self-contained, i.e., the participle and the noun it modifies are in the same phrase and the noun of the ablative absolute phrase is not referred to at all in the attached clause. In other types of participial phrases (such as those seen in Capvt XXIII), the participles modify some noun or pronoun in the attached clause; compare the following example, which has an ordinary participial phrase, with the previous example:

*Rōmam videntēs, virī gaudēbant. Seeing Rome, the men were rejoicing.*

In this instance the participle modifies the subject of the main clause, and so an ablative absolute is not used.

Like other participial phrases, the ablative absolute can be translated literally, as in *Rōmā visā, (with) Rome having been seen*. For more natural idiom, however, it is generally better to transform the phrase to a clause, converting the participle to a verb in the appropriate tense, treating the ablative noun as its subject, and supplying the most logical conjunction (usually "when," "since," or "although"), as explained in the last chapter; thus, a more idiomatic translation of *Rōmā visā, virī gaudēbant* would be *since Rome was (had been) seen, the men were rejoicing*. Compare the following additional examples:

*His rēbus auditis, coepit timēre.*

*These things having been heard, he began to be afraid.*

Or in more natural English:

*When (since, after, etc., depending on the context) these things had been heard, he began . . .*

*When (since, after, etc.) he had heard these things, he began . . .*

*Eō imperium tenente, ēventum timeō.*

*With him holding the power,*

*Since he holds the power,*

*When he holds the power,*

*If he holds the power,*

*Although he holds the power,*

*I fear the outcome.*

In the ablative absolute, the ablative noun/pronoun regularly comes first, the participle last; when the phrase contains additional words, like the participle's direct object (*imperium*) in the preceding example, they are usually enclosed within the noun/participle frame.

As seen in the following examples, even two nouns, or a noun and an adjective, can function as an ablative absolute, with the present participle of *sum* (lacking in classical Latin) to be understood:

*Caesare duce, nihil timēbimus.*

*Caesar (being) the commander,*

*Under Caesar's command,*

*With Caesar in command,*

*Since (when, if, etc.) Caesar is the commander,*

*we shall fear nothing*

*Caesare incertō, bellum timēbāmus.*

*Since Caesar was uncertain (with Caesar uncertain), we were afraid of war.*

## THE PASSIVE PERIPHRASTIC

The PASSIVE PERIPHRASTIC is a passive verb form consisting of the GERUNDIVE, a common term for the future passive participle, along with a form of *sum* (the term "periphrastic" means literally a "roundabout way of speaking" and refers simply to such combinatory forms). The gerundive, as essentially a predicate adjective, agrees with the subject of *sum* in gender, number, and case, e.g., *haec fēmina laudanda est, this woman is to be praised*.

The gerundive often conveys an idea of necessary, obligatory, or appropriate action, rather than simple futurity, and this is the case in the passive periphrastic construction. Hence *id faciendum est* means not simply *this is (about) to be done*, but rather *this has to be (must/should be) done*; cf. *id faciendum erat, this had to be done*; *id faciendum erit, this will have to be done*. Just as Latin uses the auxil-

iary sum in its various tenses in this construction, English commonly uses the expressions "has to be," "had to be," and "will have to be," as seen in these examples; "should," "ought," and "must" are also commonly employed (cf. *dēbēō*, which, as you have already learned, is also used to indicate obligatory action).

## DATIVE OF AGENT

Instead of the ablative of agent, the **DATIVE OF AGENT** is used with the passive periphrastic. A literal translation of the passive periphrastic + dative of agent often sounds awkward, and so it is generally best to transform such clauses into active constructions:

*Hic liber mihi cum cūrā legendus erit. This book will have to be read by me with care or (better) I will have to (ought to, must, should) read this book with care.*

*Illa fēmina omnibus laudanda est. That woman should be praised by all or everyone should praise that woman.*

*Pāx ducibus nostrīs petenda erat. Peace had to be sought by our leaders or our leaders had to seek peace.*

## VOCĀBVLA

Among this chapter's new words are several **COMPOUND VERBS**, including *accipiō*, *excipiō*, and *recipiō*, all formed from *capiō* and exhibiting the sort of vowel weakening you have seen before. *Re-* is an **INSEPARABLE PREFIX**, meaning that it does not stand alone as a separate word, as do *ad*, *ex*, etc.; other examples are: *sē-*, *apart, aside*, as in *sēdūcō*, *to lead aside*, the negative *in-* (*im-*, *il-*, *ir-*), *not, un-*, as in *incertus*, *uncertain*; and *dis-* (*dif-*, *dī-*), *apart, away, not*, as in *discēdō*, *to go away*, and *difficilis*, *not easy*. *Difficilis* (*dis-* + *facilis*) and *accipiō* (*ad* + *capiō*), by the way, illustrate another common type of phonetic change known as **ASSIMILATION**, where the final consonant of a prefix was, for ease of pronunciation, altered to match the initial consonant of the base word (App., p. 485).

*Carthāgō*, *Carthāginis*, f., *Carthage* (city in North Africa)

*fābula*, *fābulae*, f., *story, tale; play* (fable, fabulous, confabulate; cf. *fāma*)

*imperātor*, *imperātōris*, m., *general, commander-in-chief, emperor* (cf. *imperium*, below, and *imperāre*, *to command*)

*impérium*, *impérii*, n., *power to command, supreme power, authority, command, control* (imperial, imperialism, imperious, empire)

*perfūgium*, *perfūgiū*, n., *refuge, shelter* (cf. *fugiō*)

*sērvus*, *sērvī*, m., and *sērva*, *sērvae*, f., *slave* (serf, servant, servile, service)

- sōlācium, sōlāciū, n., comfort, relief* (solace, consolation, inconsolable)  
*vūlnus, vūlneris, n., wound* (vulnerable, vulnerability, invulnerable)  
*re-* or (before words beginning with *d*) *red-*, inseparable prefix (see above), *again, back* (recede, receive, remit, repeat, repel, revert)  
*ut, conj. + indic., as, just as, when*  
*pósteā, adv., afterwards* (cf. *post*)  
*accípiō, accípere, accēpī, accéptum, to take* (to one's self), *receive, accept* (acceptable, acceptance)  
*excípiō, excípere, excēpī, excéptum, to take out, except; take, receive, capture* (exception, exceptionable)  
*recípiō, recípere, recēpī, recéptum, to take back, regain; admit, receive* (recipe, *R.*, receipt, recipient, receptacle, reception)  
*péllō, péllere, pépulī, púlsum, to strike, push; drive out, banish* (compel, compulsion, dispel, impel, propel, repel, pulsate, pulse)  
*expéllō, expéllere, éxpulī, expúlsum, to drive out, expel, banish* (expulsion)  
*nārrō, nārrāre, nārrāvī, nārrātum, to tell, report, narrate* (narration, narrative, narrator)  
*quaérō, quaérere, quaesívī, quaesítum, to seek, look for, strive for; ask, inquire, inquire into* (acquire, conquer, exquisite, inquire, inquest, inquisition, perquisite, query, quest, question, request, require)  
*rídeō, ridére, rísī, rísū, to laugh, laugh at* (deride, derisive, ridicule, ridiculous, risible; cf. *ridiculus, laughable*)

## LĒCTIŌ ET TRĀNSLĀTIŌ

Identify each ablative absolute, passive periphrastic, and dative of agent in the following readings; the challenge in translating these constructions is to strive for natural, idiomatic English, which generally requires transforming ablative absolute phrases into "when/since/although" clauses, and passive periphrastic/dative of agent clauses into active voice constructions.

### EXERCITĀTIŌNĒS

1. Igne visō, omnēs virī et uxōrēs territae sunt et ultrā urbem ad litus insulae nāvigāvērunt, ubi perfugium inventum est.
2. Populō metū oppressō, iste imperātor nōbīs ex urbe pellendus est.
3. Ōrātor, signō ā sacerdotē datō, eō diē revēnit et nunc tōtus populus Latīnus gaudet.
4. Gēns Rōmāna versūs illius scriptōris magnā laude quondam recēpit.
5. Laudēs atque dōna huius modī ab ōrātōribus dēsiderābantur.

6. Imperiō acceptō, dux aequus magnanimusque fidem suam rei publicae ostendit.
7. Aliquis eōs quinque equōs ex igne ēripī postea iusserat.
8. Cernisne umquam omnia quae tibi scienda sunt?
9. Ille, ab arce urbis reventūrus, ab istīs hominibus premi coepit.
10. Cupiō tangere manum illius militis quī metū caruit atque gravia scelera contrā rem publicam oppressit.
11. Iste dux prōtinus expulsus est, ut imperium excipiebat.
12. Illae servae, autem, perfugium sōlāciumque ab amicis quaerēbant.
13. Cornū audītō, ille miles, incertus cōsiliī, cōpiās ad mediam insulam vertit.
14. When the common danger had been averted, two of our sons and all our daughters came back from Asia.
15. Our hopes must not be destroyed (use *tollō*) by those three evil men.
16. Since the people of all nations are seeking peace, all leaders must conquer the passion for (= of) power. (Use an ablative absolute and a passive periphrastic.)
17. The leader, having been driven out by both the free men and the slaves, could not regain his command.

### SENTENTIAE ANTĪQVAE

1. Carthāgō delenda est. (Cato.)
2. Asiā victā, dux Rōmānus fēlix multōs servōs in Italiam mīsīt. (Pliny the Elder.)
3. Omnibus ferrō militis perterritis, quisque sē servāre cupiēbat. (Caesar.)
4. Quidquid dicendum est, liberē dicam. (Cicero.—*liberē*, adv. of *liber*.)
5. Haec omnia vulnera bellī tibi nunc sānanda sunt. (Cicero.—*sānāre*, to heal; "sanatorium," "sane.")
6. Nec tumultum nec hastam militis nec mortem violentam timēbō, Augustō terrās tenente. (Horace.—*tumultus* -ūs, m., disturbance, civil war; "tumult," "tumultuous."—*violentus*, -a, -um; related to *vīs*; "violence," "nonviolent."—*Augustus*, -ī, m.)
7. Tarquiniō expulsō, nōmen rēgis audire nō poterat populus Rōmānus. (Cicero.)
8. Ad ūtilitatem vitae omnia cōsilia factaque nobis regenda sunt. (Tacitus.—*ūtilitās*, -tātis, f., benefit, advantage; "utility," "utilitarian.")
9. Caesarī omnia ūnō tempore erant agenda. (\*Caesar.)

### Dē Cupiditate

Homō stultus, "Ō civēs, civēs," inquit, "pecūnia ante omnia quaerenda est; virtūs et probitās post pecūniam."

Pecūniae autem cupiditās fugienda est. Fugienda etiam est cupiditās glōriae; ēripit enim libertatem. Neque imperia semper petenda sunt neque semper accipienda; etiam depōnenda nō numquam.

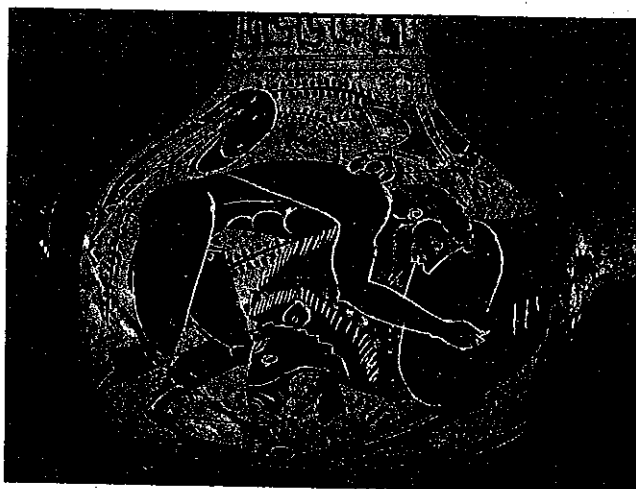
Horace *Epist.* 1.1.53 and Cicero *Off.* 1.20.68: Horace turned to writing verse *Epistles* (*Epistulae*), as well as lyric poetry, after publishing his two volumes of satire (see above, Capvt III); like his satires, many of the *Epistulae* dealt with moralizing themes, including the poem from which the above excerpt, along with a brief passage from Cicero's "On Moral Responsibilities" (introduced in Capvt VIII above), has been adapted.—*imperia*: i.e., military commands, which some contemporaries, Caesar notably, had not resigned, when, in Cicero's opinion, they should have.—*dēpōnō*, -ere, to put down, resign; "depose," "deposition."—*nōn numquam*: the double-negative was a common Lat. idiom for *sometimes*.

*Caelō receptus propter virtutem, Herculēs multōs deōs salūtāvit; sed Plūtō veniente, quī Fortūnae est filius, āvertit oculōs. Tum, causā quaesitā, "Ōdi," inquit, "illum, quod malis amīcus est atque omnia corrumpit lucrī causā."*

Phaedrus *Fab.* 4.12: Gaius Julius Phaedrus (ca. 15 B.C.–A.D. 50), a freedman of the emperor Augustus, composed five volumes of moralizing fables in verse, many of them animal fables based on the early, semi-legendary Greek fabulist Aesop. Here he imagines the entry of Hercules into heaven, following his deification, and his encounter with Plutus.—*Herculēs*, -lis, m.; "Herculean."—*salūtāre*, to greet; "salutation," "salutatorian."—*Plūtus*, -ī, m., god of wealth; "plutocracy" (originally from Gk., not Lat.)—*Fortūnae*: here personified, as in Martial's "When I Have Enough" (Capvt IX).—*corrumpō*, -ere, to corrupt; "corruptible," "corruption."—*lucrum*, -ī, n., gain, profit; "lucrative," "lucre."

**QVAESTIŌNĒS:** What, according to these three writers, are some of the negative moral consequences of the lust for wealth, and in Cicero's opinion, ambition for glory as well? What do you suppose Cicero meant by *ēripit . . . libertātem*? Plutus was generally said to be the son of the grain goddess Demeter and the mortal or demi-god Iasion; in what sense, though, does Phaedrus logically call him *filius Fortūnae*?

*Heracles (Hercules)*  
fighting the Nemean lion,  
one of his 12 labors  
Attic black-figure kalpis,  
early 5th cent. B.C.  
Kunsthistorisches  
Museum,  
Vienna, Austria



### The Satirist's Modus Operandi

Ridēns saturās meās percurram, et cūr nōn? Quid vetat mē ridentem dicere vērū, ut puerīs educandis saepe dant crūstula magistri? Quaerō rēs gravēs iucundō lūdō et, nōminibus fictis, dē multis culpīs vitiisque nārrō. Sed quid ridēs? Mūtātō nōmine, dē tē fābula nārrātūr!

Horace Sat. 1.1.23–27, 69–70: In this prose adaptation from his programmatic first satire (from which “The Grass Is Always Greener,” in Capvt III, was also adapted), Horace tells us something about his modus operandi as a satirist.—per + currō.—vetāre, *to forbid*; “veto.”—puerīs . . . magistri: the order of the nouns is varied for effect: ind. obj., dir. obj., subject.—crūstulum, -ī, n., *cookie, pastry*; “crouton,” “crust.”—fingō, -ere, finxī, fictum, *to form, invent, make up*; “feign,” “fiction.”

QVAESTIŌNĒS: Naming names was a signal characteristic of Roman satire from the genre's beginnings; the second cent. B.C. satirist, Lucilius, recognized as the genre's founder, was known for his naming attacks on persons alive, powerful, and proud: what is Horace's accommodation to that tradition?—but then what is the point of his closing admonition to his audience? How, specifically, does he engage his audience in his closing remarks? What differences of purpose and tone do you detect between Horace's programmatic remarks here and those of Juvenal adapted from his program poem in Capvt XVI above?—support your answer with references to specific words and phrases in both texts. Which satirist seems more interested in education, which in condemnation?

### SCRIPTA IN PARIETIBVS

VINUM ACCEPTUM  
Ab domino VII Idus Aprilis

Vinum acceptum ab dominō VII Idūs Aprīlēs.

CIL 4.10565: Dated notice of receipt of goods, possibly recorded by a slave; from a wall in the courtyard of the House of Neptune and Amphitrite, one of the best preserved houses in Herculaneum, named for its splendid mosaic of the sea god and his Nereid wife (Ins. 5).—vinum, -ī, n., *wine*; “vineyard,” “viniferous.”—dominus, -ī, m., *master, lord*; “dominate,” “dominion.”—Idūs, Iduum, f. pl., *the Ides*: the 12 months in the imperial Roman calendar each had three named days, the “Kalends,” which was the 1st day of the month, the “Nones,” which was the 7th in March, May, July, and October, and the 5th in the others, and the “Ides,” which was the 15th in March, May, July, and October, the

13th in others. The remaining days were identified as so many days before the Ides, the Nones, or the Kalends; the Roman counting system was "inclusive," meaning that VII Idūs Aprilēs, *seven (days) before the Ides of April* = April 7 (7-8-9-10-11-12-13 = seven days, counting inclusively).—Aprilis, -lis, m., (*month of*) April.



*Courtyard of the House of Neptune and Amphitrite, Herculaneum, Italy*

### LATĪNA EST GAVDIVM—ET V̄TILIS!

Salvēte, amīcae amīcique! Quid agitis hodiē? Bet you didn't know that  $R_x$  and "recipe" came from the same word (see recipiō in the Vocab.), but now, thanks to Latin, you do! There are countless derivatives from the capiō family, as you have seen already; and from excipere there are some "exceptionally" familiar phrases: exceptiō probat regulam, *the exception proves the rule*, and exceptis excipiendis, *with all the necessary exceptions* (lit., *with things excepted that should be excepted*: recognize the gerundive?). And, by analogy with this last, what are the idiomatic and the literal meanings of the very common phrase mūtātis mūtandis? (If you can't figure that out, it's in your Webster's, along with hundreds of other Latin phrases, mottoes, words, and abbreviations in current English usage!) Some other gerundives that pop up in English: agenda (*things to be done*), corrigenda (*things to be corrected*, i.e., an errata list), and even the passive periphrastics dē gustibus nōn disputandum est, sometimes shortened simply to dē gustibus (*you shouldn't argue about taste*), and quod erat dēmōnstrandum (which we've seen before), abbreviated Q.E.D. at the end of a mathematical proof. Servus, also in the new Vocābula gives us one of the Pope's titles, servus servōrum deī (another is pontifex, the name of an ancient Roman priestly office, which may originally have meant *bridge-builder*—because priests bridge the gap between men and gods?); and quaere is used in English as a note to request further information. Nunc est satis: valēte atque semper ridēte!